

May 1967

San Francisco Thursday May 4, 1967

Mr. Nyland: Well we make a little sketch - how to do it, what is what. Who has most engineering ability of those that — oh yes, Fred of course. Talk to him and you have two helpers, alright. But you have to get a trailer for that, and maybe we have to engage Elton for that someone who has a truck.

Fred: There's a big platform that I saw the other day - that was offered to..

Mr. Nyland: Well, doesn't matter, whatever we have to get, you know, as long as you don't fall through. O.K. Good. We'll take care of it because we want to try out that piano tomorrow evening on a platform to see if it has a little better sound.

Fred: Alright

Mr. Nyland: So now Saturday we're going, - who's going now to Seattle?

Doug: I'll see who I have down.. Miriam, Ruth, Peter, Steve Kellerman will probably go, Bill McDonnell and his wife, Patsy and Ron. I haven't got anyone else so far.

Mr. Nyland: Well probably no one else, otherwise by this time they would have said it..., Eve's going.

Doug: Eve - I forgot to mention that.

Mr. Nyland: But it's alright, there's no, because I have to call Andy tomorrow, O.K. Good.

Well, yesterday we had Big Sur and a few of us went. I was very much disappointed in the kind of people at this so called Isalen Institute but fortunately there was one man who asked a question and that gave a chance of saying something and for the rest it didn't matter very much, but it's not the proper place. There might be an opportunity of continuing with the interest that has been started and we'll see after we come back from Seattle what can be done about that, but so far it was not very, not very happy. Yah?

Ruth: Did anyone tell you about the fellow?

Mr. Nyland: Yes there's a fellow that wanted to know about movements, I hear.

Ruth: Now another fellow.

Mr. Nyland: Another one, have you got his name?

Ruth: I don't have his name but he has your name.

Mr. Nyland: Oh, so we're dependent on him.

Ruth: Yah.

Mr. Nyland: Wasn't that the one you talked to - in the car? It's not the same one who wanted you to demonstrate.

Ruth: No, another fellow, short with a moustache, whom you might not have even seen him.

Mr. Nyland: Who was the one with the beard, lots of hair, the one who asked the question.

Mir.: He was the teacher of Tao, he said.

Mr. Nyland: Was that the one?

Mir.: No, he wasn't the one who was interested in groups.

Mr. Nyland: no, no, it's another one.

Ruth: But this young fellow, after he said he's be very interested in starting and trying to get a nucleus together, this is someone who has read about Gurdjieff and who even knows some people from Pentleton's group or has worked with them and I said, I said, well, you know Mr. Nyland is different from Pentleton and he said very emphatically that he knew and he,..

Mr. Nyland: Is he still going to the other group?

Ruth: I don't know.

Mr. Nyland: Well, he's the one who's supposed to call me.

Ruth: Yah.

Mr. Nyland: Did you give him also Ron's telephone?

Ruth: Miriam.

Mir.: Yes.

Ruth: Yah.

Mr. Nyland: O..., then let's let it rest. There are some people there, ~~xxx~~ if we'll get them together and I'll go down again in the first or the second week after I come back from Seattle.

Ruth : Yah, he also thought that perhpas the response was not as terrible as it looked, that perhpaps there was more hope than it looked like.

Mr. Nyland: H mm.. When it looks very terrible there's always a chance that it might be a little better. Well, it's alright I had a nice little trip out of it in any event - hah, yes.

Miriam: Someone made the statement - that no one had told them the same thing what you had told them.

Mr. Nyland: I know, - what, that no one else had told them the same thing, that I had said?

Mir.: Yes.

Mr. Nyland: That ought to be an inducement.

I want to say something about money. I don't want to say too much but this is Group I. The responsibility on all of you for the maintenance of Work here. We've made all kind of efforts as you know and several people from New York coming here, surely for their own benefit - at the same time created a certain stimulus, the starting of this place here, work that can be done, opportunities that are more than there were before. Everything as you know in life has to be paid for and it is not always that you pay by means of efforts, because if you consider a n effort something that you want to do for yourself, it still remains within your own domain of selfishness and of course it is logical that the only way bey which you can take in ideas about Gurdjieff is to use them because that's where the place is, but it does not mean that you pay. At most~~y~~ you pay for your own existence. But you don't pay~~as~~ yet for Gurdjieff or the ideas ~~as~~ such or the efforts which other people make or the opportunities that are created. And I think more and more you have to get that emphasis a little clearer in your mind because these things have to be maintained by a few people who take the responsibility and they probably suffer a little-when there is very little money around. I know well enough how difficult it is to put some money aside for certain things.---Barry, sorry, Barry.

Barry: It's alright

Mr.Nyland: Two dollars, Barry.

In ordinary life the requirements that one has for the maintenance of oneself in ordinary life with the many obligations of course that you have already assumed and sometimes assume more and more - the maintenance of your own life professionally, the time it takes, all the energy that has to go in it, unfortunately because sometimes economic conditions are not so easy and you may already have been

burdened by a variety of different things, sometimes your fault and sometimes not at all your fault, but nevertheless you are responsible. So you see it is a question of management and when one is interested in Work, you incur also a responsibility for yourself to see what the value is in a general sense - not the value ~~is~~ for yourself - the value that certain ideas exist, that they have come into existence without you doing anything about it because you have never been responsible for Gurdjieff's birth or his Work or his death. You haven't even been responsible for helping to publish "All and Everything", you have not taken part in any of the early so called struggles which some people have gone through. And all of that, it's quite right, because you can take it now many times as something that has been given to you without you having done any work and at the same time you realize what has happened and that now whatever you get and if that you value and it is not only lip service but it is reality. If it is something that has meaning - that now you feel that somehow or other you must have the proper attitude towards it, then you have to pay for it exactly the same way as in mother-nature creating you or by means of certain instruments being the cause of you being alive - and that at the present time living on earth and you profit by breathing which is the air which you have not made and mother-nature in its beauty sometimes which you enjoy without ever having paid for it and that many times even you don't know what the attitude should be towards your parents because many times also you blame them for certain conditions for which they were not responsible and that gradually out of all of this including the fact that you accept yourself as existing now and that with that you incur the responsibility for the maintenance of it - that all of that has to be considered in a much broader sense and it is not just a matter of asking for a couple of dollars because you see sometimes

when that is done and you give it more or less reluctantly or make other people feel that you have not that kind of a money that of course they ought to be very grateful if you contribute two or three dollars out of your pocket, and that perhaps you go without lunch for one day- even if you do that- you think that you're entitled to the credit and ~~the~~ admiration of your fellow workers. So there are two things, one is the realization fo what you have now - that is a matter of your conscience. You have to see in what particular category in your life it belongs. You have to see what kind of part of your life as a whole is being touched by it and what actually can profit and although you may not profit very much from those particular surroundings when you can work a little bit physically and perhaps become a little bit more flexible- that where the emphasis is of course is the possibility of developing something that is of a different kind of a nature in you and sometimes we call it spiritual and sometimes you call it soul, sometimes you call it 'the possibility of a continuation of living hereafter', or that it is a proper relationship towards God or ~~stowards~~ your conscience, so that it might develop sufficiently so that you actually could listen at times in order to solve certain problems you have that it is in general of course that it has to do with a development of yourself in a direction which you without any question know that you want to go and you are quite serious and honest about that - the realization that many times that you are in life and you know that you are so far from being complete and that now the opportunity is givne in some way or other, to try to get out of it, to extract yourself from it, to pull yourself up by your own bootstraps as it were and that these kind of conditions have been created for you now and up to now practically without you having done anything for it. Now you fall into that kind of a current and ~~the~~ question is will I swim with it. Do I wish to become part of

that, do I want to commit myself in that sense. And do I really consider that particular requirement of an expenditure of money for a purpose of the general good, not for yourself but for the maintenance of a group as a whole. And it is very difficult to try to evaluate what you derive from it because how can you say what you gain from the associations with other people than only somehow maybe that it arouses in you a stimulus and that then because of that you might again, you will wish to work but that manytimes the atmosphere that is created, you cannot even deduce from anything else than you know that it is there and sometimes your thoughts and your feeling relate to it when you are by yourself and you say yes it is lovely and wonderful and then again do you translate that in realizing that you have an obligation for helping to maintain it? It's not a question that you have to love Gurdjieff. Don't think that. Gurdjieff was an instrument. Gurdjieff was only a channel through which certain amount of information and data flowed which has been put in somekind of a form, that it became more or less understandable to us and that at least there was a possibility of the application of certain things which otherwise would remain esoteric ideas- that now you know what to do about it or at least you have an opportunity of having an insight and the necessity for using them for somekind of a purpose - again for yourself and again connecting it with that what could be created by a group and a group which now has a little bit more contact with the people in New York - and that these are you might say kindred souls, who are interested in maintaining it and helping really to solve certain problems which at the present time without any question and you know this - present themselves to the totality of people not only living here, but every where in the world. That it is all the time this whole question - what

is man with his nature going to do in the midst of that what he calls his culture and to what extent is his culture colored by that what he now calls an industrial development and these currents which economically or sociologically impinge on anyone and that you naturally also feel that particular influence; what will you do to help to alleviate certain conditions on earth? What is it that you feel in your own conscience- not only that you are entitled to it but that you feel as something that ought to be done as if within yourself- somekind of a holy fire could exist and actually kindle in you in wishing to help certain parts of mankind. Maybe you cannot love everybody and maybe you only want to love a few but at least that in relation to those people who are in the same kind of atmosphere as you- wishing to understand consciousness- wishing to develop and evolve- wishing to free themselves from certain bondages of earth- that then at least towards them you have a responsibility in exactly the same way as they have it towards you. You see money has a place in that. It is not your good intentions always. I never question them otherwise you wouldn't be here - otherwise I wouldn't be here. I wouldn't be talking to you. So that of course is a silent assumption. We know what we're talking about. We know also at times how difficult it is to ^{sider} ~~constimt~~ it correctly and not to be selfish and to really when you look at your own life - your own expenditures - what you use your money for - that is a form of energy exactly the same way as you waste your energies of time - time and time again that if you're honest, you know at the end of the day now many moments have gone by without actually utilizing them. Such terrible managers we are of our energies in any kind of a form and such idiotic expenditures we do make for things you also know have

absolutely no value or where the value is only so temporary that after a little while the moths come and eat it up. These are the things that have to come to the foreground regarding the maintenance of a group and that is your responsibility as a whole and that is why I say it. Do whatever you can, but that I don't want to leave it simply at that because your conscience is not as yet sufficiently developed. You also must know that because you have never thought of it seriously enough that it is a responsibility which is laid on and it happens because you happened to be here. And therefore if you continue and if you continue to claimxx and to say that you really want to work - that really the ideas have a meaning for you - that really already by experience you know that they do have a meaning and have already influenced your way of thinking - sometimes maybe your way of behavior or that it is improved or at least giving a little more insight in a relationship which usually was a little unsolvable because you didn't know exactly which way to turn, that now there is something that you can get hold of and that you can hold on to and that sometimes can actually furnish a guide for you in your life and help you to answer certain problems of yourself. These are the questions that you have to face and you face them by yourself - sometimes perhaps in talking about it with others but in general, don't, because you will follow what someone else tells you and you will take refuge in that- hoping that if someone else gives five dollars- that it is satisfactory if you also give five. I'm not using any figures- there are of course certain limits below which you should not even allow yourself to go - and there is no upper limit because who knows, don't be foolish, don't take anything away from other things that are also valuable and that you have to attend to. Don't simply skimp on your food too much because

you need your body to work and don't be absurd about these kind of things and become a fanatic. But you have to consider how you spend your time - for what and if you at the end of the day and this you continue now during the time that I'm away in Seattle - everyday and this is like a task. You consider your day as expenditures of money and expenditures of time and energy and before you go to bed you wait for a little while until the different things have calmed down in you so that you're not so much disturbed anymore by whatever has happened during the day or perhaps the worries that you had to experience or certain thoughts that required a particular kind of an answer. Wait until your mind is a little clearer and wait till your heart is in the right place because many times as you know yourself it is misplaced. And if you can relax and then in the quietness- in the silence maybe, in the talking with yourself , that what you really are and talking to reality within, talking as if when you're alone, depending entirely on how you feel maybe as if something very precious may be there with you, maybe an image, maybe sometimes if you wish, Gurdjieff, if you can recall, if you can then at such a time be grateful and if you honestly have experienced the gratefulness not in your mind only but experienced within yourself, with your heart, I say in the right place and then think, what can I do, how can I use a little extra time for a certain purpose, having in mind to alleviate the difficulties in which some people of course labor now, those who are responsible, the treasurer who has to exact from you and ask and pull and pull out of you a couple of dollars, the management , lumber, if we want to improve this place, it has to be bought, tapes if we want to keep them for a record, postage, different things, going on a trip sometimes, people who cannot afford it and maybe they need a little

help. All these questions you don't think about because one is so used to remain selfish and to try to get away with it because you don't want to be forced to have to think about someone else than only if it is a person quite close to you so that perhaps in the end if you so-called love such a person, the benefit will flow back to you. One has to learn to love Work unselfishly. You have to learn to see that work exists for you and for others and that whatever is the disclosure of a certain form of esoteric or secret knowledge which now becomes available to you in a form which can be used because it is not written in a little book and that you hunt for it and find out what is really behind the different thoughts, let's say Blavatsky or someone like that. But ~~though~~ here it is; "All and Everything", you can read and it is an impartial criticism of yourself and you know there is Work on yourself. There is a description of a method- what to do- and as I say and I say it again, it is not in doing work that you pay. To some extent, this question of solidarity among us, of knowing that we perhaps belong together- that there is a certain bond of fellowship, a certain understanding of each other's life, a certain wish for oneself to communicate and to help and not only to take care of your own body or even in accordance with the three rules of objective morality in the beginning, to take care of the totality of your personality- it still is your own and it still is subjective and it still to a great extent belongs to this ordinary life and of course you can profit by it and naturally it is a requirement because on that will be based your real place in life- your existence in relation to that what may be at the present time potential, in relation to that what may be at the present time potential, but which

afterward should really become for you the main motivating force of where your life belongs and where is really the meaning of that what you were born for and what you now should accomplish and what I think is a responsibility for you having now once tasted of that what is a reality of a possibility of extricating yourself out of this unconscious state- that you must make it in such a way that you belong and that you belong totally and that in your thoughts and your feelings that you consider all the questions involved, not only your own little bit of a world- that after all is taken care of by working. And that little world can grow. And how now will you show that that little world is actually growing. How is it in your behavior, how is it in your thoughts? What is the clarification and the purification of yourself emotionally, what is there that you actually to your credit could present to the rest of the world if that is not too big a thing? How are you in relation to them, your friends, your former friends? What do you represent for them now? Can they when they look at you actually say that something has taken place and that certain forms of solidity within you, foundation, that what is firm, that what is real in you, is there on which you at times can stand and on which you can form an opinion or formulate or actually feel or become emotionally involved in that what your life ought to be as a man. This is your aim, and that aim has to become manifest, small as it may be but in your behavior, it has to gradually to take place. It has to creep in, it has to spread, it has to have a function like yeast, gradually in yourself- becoming one with you, so that it changes it because of the presence of that kind of a let's call it kernel of gold, or real life or alchemically speaking, that what is the crude matter, gradually should be changed

into that what is fine. You see when one works, we talk about 'I', we talk about 'I'- starting it, creating it, doing something, as if that is outside as an objective faculty functioning. We give it work to do. We simply say- this little 'I' that I now create, do some work for me, try to observe me for my sake. I create it for my benefit of course and I have to assume that it is for the time being outside of me because I cannot even think or conceive of anything inside of me that is objective. It is extremely difficult to divide myself. It is a little easier I say mentally because there are certain sections in the brain that do function separate from each other and still they're all related and still they are in one particular center under my cranium and they belong together and influence each other. But as far as the feeling is concerned, it is such a conglomeration of a variety of little feelings divided and more or less situated in different places of the body that it is not even a center at all and how can I make certain things that I cannot even be combined into something that ^x has^a real value that I say that this is my emotional, my real feeling for myself and for God and for religion and for the wish to work. It doesn't go that way and not that easily because the feeling is so connected with the body and the body I cannot split up into any parts whatsoever. It is always one whole. So you see this problem of an 'I', it has to be set outside as if outside. I believe it is 'as if' existing outside of me and then functioning in a certain way. And I endow it with the possibility of becoming for me objective towards me, looking at me, observing me, actually functioning correctly- intellectually as a recording machine without any interference of any feeling. It has to be impartial. I also have to know it has to function at the moment of existence. With all that, it is very very difficult even

to conceive of it because I know it is not outside. It is not in the atmosphere. It is within me and it is in a certain place in me and it has to start to function in a surrounding which is of course an enemy because it is of course objective and it is in the surrounding of subjectivity and how can it start and how can it even be maintained. But you see this wish now, this particular desire of wanting to grow, knowing that you have to, knowing that what you are is far from perfect and although you might say that happens to be the condition of earth, might it is again the question, is that really what man is for- just to live on earth, just to be here, being born and die and then what, to be forgotten, that is for himself, only to be remembered by a few friends maybe or maybe a generation or a family which belong to the person. But for himself what happens to his brain and to his feeling, to that what he has thought, what he has created - artists, what they have done, what is there that remains of the man, not of the product he has made. You see, such a pity it would be to assume that all of that disappears. And of course it doesn't and we know it doesn't. But we don't know how it will stay. And we don't know how to develop it sufficiently that it will manage to remain in existence better, and this is the problem constantly - how can I make something that will be more resistant to the destruction of the law sometimes the law of gravity, the law of destruction on earth and also the laws of destruction which of course must exist a little bit away from earth because they are not as yet omnipotent in their particular force. So you see this question now when 'I' now belongs to a little different kind of grouping of ideas for oneself because whatever the difficulties may be there is hope because I can think about it. I can conceive of it. I can believe in the possibility. I also know that at time'

I can experience the kind of an existence of objectivity without having to go through the formalities, of a thought or a feeling and at the same time what is it for me that I can now make it clearer of how it actually will work. Regarding Work, one uses working hypothesis in order to bring it down to earth a little easier so that I can conceive of it in a more normal way and that sometimes in exactly the same way as when I pray to God that it is something I cannot understand as endlessness, of something that exists all over, eternity, omnipresent or whatever. It is no concept that is within my mind, that actually could fathom it or could place it correctly. So I take Him and I make a person out of it and then I can admire worship or respect Him. In exactly the same way, this 'I' as a representative of something of a different kind of a nature, different kind of level of being. I make into something as if it is the beginning of my intellectual body. You see that is where it starts. Because it belongs in its nature to an intellectual development where I begin with as a concept in myself of what is meant by becoming objective and I say it observes and the mind observes and the mind can actually see and become aware and although it maybe a part of my brain, I now think that that - in that particular part is the beginning of a reformation of a conversion of that what is now mental functioning for me, in a certain way of changing gradually into objectivity. But you see as soon as I say it is my mind, I'm already on the wrong track because my mind is subjective and when I say it starts in the mind I assume that it is the mind the way it is and it is exactly the opposite. It is the way the mind isn't and for that reason I first have to assume that it is as if outside of me so that in the first place it is established the concept of really becoming objective - that is being able to look

at me as if from a distance in which then the different parts of detail gradually disappear because the totality of myself - then remains only as an existence without having to go into detail. And then when that is established and I know now by experience what it is to be objective or at least that I know what is meant by the word and at times I can link it up to an experience even if it is of a very short duration - that at least I know now that my mind is not to be changed in the way it is into a different form of becoming so called better, but it has to change in its principle of functioning and it should become an objective mind and not a subjective one. This is the reason for assumption of 'I'. But in reality what takes place in ones brain of course is always this particular activity. We call it objective faculty in a certain section which then as it is growing and as it is being fed, will start to influence the surrounding itself - when they, that surrounding gradually has changed its mind as it were of considering this intruder finally as a friend as a savior, as that what actually will help a person to eliminate the bondage under which he finds himself at the present time. Now if you remember that what is this octave- this soul octave, this do-re-mi-fa- etc. going up in further development, it runs parallel to sol,la,si, of Keschjanian body. It is one's emotional body. And if you remember the particular diagram - that what now takes place as the beginning of ones intellectual body and real body in the sense of objectivity and what ultimately will grow out to become an intellectual body for man, that that in its beginning in its do-re-mi, runs parallel to the sol, la, si, of the feeling. So with whatever effort I now make intellectually, is corresponding

to that what takes place in my heart. This picture you have to get very clear because if now this 'I' is part of me and if it develops and if it starts to have an influence on the rest of my mental functioning and gradually because of the introduction of objectivity that the mind starts to function in a different way and the different way is a different rate of vibration which is separated from the ordinary rate of vibration by means of a certain quanta of objectivity, if ~~xxx~~ one understands this that at the same time that this takes place in the brain, there is immediately a result in that what takes place in ones heart, and this heart now starts to function in an emotional sense and draws from that what is feeling energy from the solar plexis and draws towards it, all the different nerve nodes of feeling that are spread all over the body to become centralized within oneself in the place where it should be - the development of 'sol and 'si and 'do and that what belongs to that Keadjianian body in its further development of the second part of its octave. You see if you understand this now ~~xxx~~ that that what really takes place in man is not at all separated from him and that now what is taking place is exactly this participation of that what man must do for himself and to consider this affect in oneself as an objectivity entering into his brain starting to grow like yeast then spreading out and gradually reforming and changing the surrounding in which it lives until finally and ultimately the totality of ones brain functions in a normal, completely independent fashion - not to ~~xxx~~ be dependent any longer on anything that has to do with feeling or even the necessity of an expression of the brain in the form of an activity. There are two results of that, one is a relationship between the brain, the mind and ones heart which at the present time doesn't ~~xx~~

exist and the second is that since there is a relationship that has been formed simultaneously with that of the brain, that then what is Kestdjanian as 'sol,' 'la,' 'si,' is in correspondence with it and it solves the problem of friction between mind and feeling. At the same time the only way by which this can be accomplished is by the furnishing as a result of Work, a certain substance which Gurdjieff calls Hambledzoin. And it is the formation of this substance in ones brain, in the thalamous where it takes place and becomes then for that what has to be fed, like a form of blood. Hambled - is a form of blood; Zoin, it is a Greek word, furnishing then the blood for the Kestdjanian body so that the Kestdjanian body can start to exist as a body with functions and that then develops in this emotionally entity, three different things which are not at the present time known to one and which if they start to exist, will immediately be producing in a person who is Working, a possibility of showing in manifestations, that he is changing. You see it is not immediately the brain that will show its objectivity, but it is the feeling that can actually show it. One is aspiration. This is an emotional quality which should be in man who Works. A man who Works has to have aspiration towards something that he calls his aim. This should be apparent in whatever is his manifestation in ordinary life so that whoever associates with him will know that something is going on in him and that comes out towards others and becomes communicable, communicative. It becomes even influencing others. It has to have that kind of a value for other people that they become affected and infected and stimulated, that that aspiration of man is like a communicable germ which really affects someone else so that someone will ask what is it that makes such a person alive. It is because he has an aim, because he knows what his life

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is worth. He has solved the little problem of ordinary existence of what his life is worth and accepts it for whatever it is and starts from there to build. He is an architect for the building of that what has to be built as his soul ~~multimately~~ and using now at the present time a little bit of a scaffold in the form of his Kesdjanian body which afterwards, or (~~soul~~) can be broken down because the real house is where he intends to live after he dies. You see this aspiration that has to become so apparent. It has to shine out through your eyes. It has to be in the posture of your body. It has to be in the way you look at the world, the way you consider other people, the way you sometimes in flexibility in your posture and your mannerisms, in the way you behave towards others, in the way you talk to them and in the way you can at times become flexible in your voice in order to illustrate that that what you are saying has feeling and emotion for the sake of the others because you wish for the other to grow and you make him feel that you're interested and it is your concern. This is aspiration. This is the change in man. This is the note 'sol, in the particular octave ~~is~~ of his Kesdjanian body, and the second octave that is 'la, which corresponds to the 're of the intellectual of the soul body, ~~is~~ is an inspirational quality, that is that what is life within man now turns towards that what he is essentially within himself and in that he develops his conscience. He directs then at such a time the hambledzoin to the formation of eliminating now once and for all, solar plexis because that has to do with the outside world, but now he lives within his inner life, in that what is being built by means of this inspiration with his heart and a section of that becomes his conscience because he has to consider, he has to weigh. This is his inner life; this is his inner considering.

This is the way he wants to be in relation with others and considering that what he is inside so that afterwards when he manifests, he knows that it comes from inside out. You see this is a very important step. It is fully as important as the 're' of the intellectual body which for us means participation in daily life in accordance with the mind knowing what to do and what should be done and doing it. This has reference to that what I call the solidity in man, the basis on which he stands, his foundation, that what he builds, that on which ultimately his Kesdjanian body will rest, that will give him the connection between that what is now intellectually affirmed for himself so that there is a relationship between that what he is thinking in the right way this time purely because it is intellectually correct with that what will give it form and shape and a desire actually to make it continue to remain alive coming as I say from the inside towards the outside. It is different from aspiration because the accent is within. The accent is on my conscience. The accent is on that what is reality within, essential essence. It is that point which my magnetic center of life makes contact with that what becomes in my and then comes gradually to the foreground and is expressed and becomes part of me without shame, without being concerned that it ought to be recognized, without any wish for having admiration, but a necessity of respect, of being recognized for what it is and that one then in that sense becomes the bearer, I would almost say of good tidings because it is that kind of a quality that has to become apparent in man when he is actually with his inner life developing to the extent that now after the aspiration and inspiration and having settled for himself the balance between the two that now he dares not to manifest. You see it's very very difficult because we're so dependent on our appearances and sometimes we want to keep on talking to fill a little

void that there might be. We cannot stand emptiness. We do not know what it is to be filled and therefore we keep on filling it with all kind of nonsense and stuff that really doesn't amount to very much but we can't help it because that's the way we've been brought up and now man has to face this fact that he is empty - and that he has no words and he cannot say, he cannot even at such a time pray because he has to be and he has to live within and he has to withdraw at times from the world and he has to be.. he has to put himself in this particular framework of not wanting to manifest towards others. It is another step you see. It is a question then that aspiration and inspiration have been understood, that they are then in the proper place. It is a preparation inside so that ultimately then in knowing what to do and to be silent that then in that sense I know when I don't speak that I can speak, when I don't manifest, that I can manifest. It's exactly there where I've reduced everything to nothing, that everything can exist and all that it needs then is my brain to be able to tell what to do because my feeling is ready to push it in that kind of a direction wherever it may be needed. Now you see this links together with that what is the development of the 'si,'do, for the physical body. You see it goes together with that because the 'si,'do constantly means my attachment to earth and it is now because of this intellect developing and seeing real values and receiving you might say absolute knowledge as facts which are truthful - that then with my feeling becoming an emotion in me and being actually the force that will now start to manifest. That what is now feeling, emotion of a higher quality, that what is mind, thought of a conscious kind becomes now in its combination because they agree together, the will of man 'to be'. This will of man 'to be' means that he dissolves his 'si,'do - his,

that what he knows as 'si,' do in his own little octave of physical body - that what has bound himself and is still binding him to earth. Now his will makes him behave the way he knows it is right to behave and based on his intellect, knowing, and his emotion feeling correctly - now he dares to manifest in life. He goes through the period of silence of preparation ~~in~~ - in which there is that kind of prayer of wanting to communicate and the hope that if his task is going to be required of him, that he has to live his life - that he knows that in that particular process, he has to give up many things, many things that perhaps were dear, particularly to his body as such - that he has to learn to understand what are such requirements and to fulfill them up to the point where they're satisfied and no more and no less either. This kind of knowledge that a man then has - this knowledge of what is needed for his body, for the maintenance because such a man is still on earth and during the process of his life then - having gone through the silence and not as yet being forced to go through the death of his Kestjan - he has to face the death of his physical body and that only can be done by gradually loosening himself up from the bondage of earth - the bondage of its own physical body as earth - the bondage of his habits, the bondage of his idiosyncrasies, the bondage of his cliches - the bondage of that what he still feels as a kind of command and not being able to place it correctly. It does not mean that man gives himself up completely - and mortifies himself and destroys his body. It does not mean that the body has no right to keep on breathing. It has a right to be maintained and it has to be fed. It has requirements which are normal and logical and which have to be understood in the proper place - but they have to receive just enough energy for the maintenance of that because as far as the body is concerned, it has out lived its usefulness of

growth - and it is not necessary to pamper it any longer and it is not necessary to overdo this so-called indulging in continuing simply because certain things always have taken place for that reason that they should continue. One questions the question of this wish and the question of will. Wishes are many. Will is just a few. A will to live, a will then to Wake Up. A will then to be conscious and conscientious. A will then to become a man - ultimately a will to be able to become a unit and to fuse into one and to become then a Godlike creature... like God meant him to be or that what life in man actually requires of man - to be set free. This is what life wishes. It can only wish it because it is covered up with all our non-sensical ideas. It is so covered up with the idea of the moon belonging to us as a requirement because it was part of us and split off and now it circulates around us and constantly affects us because it is - the idea that it should not leave us as being attracted by the earth - now we have to be punished because it reminds us all the time of what our personality really represents. I've said several times that if one actually works - the moon becomes translucent - one sees through oneself. One knows what one is. There is no more fooling about it. ~~Mark~~ There is no more silly nonsense. One has truthful facts. One knows oneself for whatever it is that we are and one places it in the proper surrounding and relationship and again one only assigns to it certain qualities which are belonging to it and not in accordance with that what I sometimes think or what I feel - because now I know and the understanding that I reach because of Work - of that what I know of the value of myself - the understanding that gradually becomes part of me because inspirational values as coming from aspiration now have found their place properly within my emotional body - that then

at that time, my will opens the road towards Heaven. You see you don't understand this sometimes. What is meant by this Heavenly quality within one. What is meant by the kingdom of Heaven within man. It is only produced because of my 'wil to be' and 'the will to be' means Heaven for me because that is a replica of God in man - that is really the 'will to be' means life and life in one is Heaven because the earth does not furnish that kind of quality. When man in that wish-culminating into the will to live - into the will to be Awake - into the will to join with that mystically speaking is God above, around, within, all around, eternally, within him, he then becomes part of that and joining looses all the division which originally existed. In that sense a man becomes spiritual and loses the bondage of this earth, loses the bondage of his body. He then being free from that has a new life, what other life one knows about and this other life - to what extent I even can conceive of it, of what it ought to be - than only by a little extrapolation of imagining that that what I am now materially, gradually becomes a little ethereal and has a different kind of density. My knowledge is so little, but my understanding as a result of the use of my will, will be tremendous because on that I base the road to Heaven so that I can go up, so that God can come down. This is the building of ones soul. This is the way the soul becomes the ladder to grow further, to step on it, step by step, you might say stepwise in accordance with that what is now an octave - the steps being 'do,'re,'mi,'fa,'sol,'la,'si and in 'sol,'la,'si, the region that is reached in the soul has already different characteristics because it has overcome this particular extremely difficult loosening up of freeing oneself from ones emotional body. But we don't talk about that because it is not necessary. We wish, a will, the desire to want

to exist forever and ever, the desire to know what is God for me, the desire to know that every once in awhile I call God that what is still close to me and that for each person, his own God is his own little God and sometimes one shouldn't even use the word God because it has so little to do with the totality of all existing eternity. But of course on the road towards that is gradually changing in density finally until it reaches the point of unable to return because it is already omnipresent. You understand this - this question of loose this possibility of returning means infinity and that in that sense, that what becomes life as God ultimately becomes God totally including all the little demi-gods which are now in my way - which for the time being furnish me with a motivation for wanting to continue to live. (I' that I call 'I' for me in the beginning, is a little bit of a God which a mystic reaches also, for his is his own little. It does not mean that he touches eternity. All he does is to, you might say make a little road out of the chaos of his own life in order to reach that what is more satisfactory to him and then he says he joins and perhaps completely eliminates and evaporates himself. Whatever he does in that kind of a state, it is all his, but he is not a man anymore and it is unfortunate because he misses his calling. At the same time, I've said many times, he's entitled to whatever he wishes to do. If he can grow, if he can grow out of it, go through, grow through his so-called God and return, returning then and coming back and taking with him whatever he has seen on the other side of his moon and bring back Anoulicious in a live form, for him back to earth, this would be Heaven and this would be God really, because Anoulicious is the growing point of the cosmic ray to which we belong. So you see, this as a philosophy of something, where is it for you, what is it that it gives you? Where does it place you? What is in you that is

affected by these kind of an idea, this that what you know ought to be alive in you and as I say, starts to work through aspiration - reforming you, making you over, renaissance of yourself, vita nouova, new life of you, becoming manifest perhaps in the form of individuality - leaving that what is personality for whatever it is in its form but that what is accentuating you in your Kedjanian or your soul body, the representation more and more of that what really should be purity of form - finally being able to exist without form, so that, that what is without a form or dimension becomes for us omnipresent - such aim, you see, such aim you should have when you continue with a group together with people also, a similar aim, a little different in words of course because all of us are made a little different. We start out from different standpoints and ultimately it is the same because there is no difference any more - when all forms and dimensions have been taken away and when there is no time any longer. This is Work. This is where you belong. This is where your world is. This is what will give you ultimately the satisfaction of knowing how to be at peace, in equilibrium with yourself, which will give you ease for yourself - and no longer disease. That it will be eliminated in the proper way because then that where you live will look at the ordinary things of ordinary life in quite a different way and the values usually are attached to it, they will disappear because you have no further interest and no further use and that what is of a higher quality will then make that what is of a lower quality corresponding to it, so that it becomes a real servant to w that what sometimes queen of your heart and sometimes the king as represented by your mind. What should a body do and what should a body be - a 'jack-of-all-trades'; this is the house of cards. Where is man? he thinks

he is the king and all he is is a little handy man. He has not enough brain and there is no king on the throne but what functions as a queen is that what you feel and what you believe in and sometimes quite non-sensically you follow, because what is there that actually could direct you, then only a little bit of a hunch which many times if not sure and the only time that it is right and one knows, is when intuition is developed sufficiently to give you knowledge of an objective kind knowing them that that what intuitively you happened to know that you can follow that but it is not complete you see because the house of cards will fall down when there is no king. Who will be king, the 'jack-of-all-trades', when he understands his relation to his queen and the queen will let him gradually changing that what is his body into the functioning which belongs to his body as that what is the height and the totality on top you might say, at the end, where he has stopped growing, that that then becomes for man his mind, consciousness and that in the rest of himself as body becomes his servant. This is the proper place of how the metamorphosis of the 'jack-of-all-trades', how he became king because the queen wished him to be a king. This you must understand is a relation. Where does my consciousness come from - because the queen wishes and the queen, my real self - knowing now emotionally that there is a possibility of a king coming on the throne, now you might say, sits and hopes, and wishes the man to appear, to become in the ordinary sense, her husband, wishing this husband to function as a man for her, so that she will find her place as a wife, as a queen to the king, in a kingdom of Objectivity. This is the place, this is the way the history, the little story goes. This is like a folk tale, a little folk-lore, a little bit of a marchen - that what is not entirely clear and that sometimes has

qualities of an ethereal kind because it doesn't always belong to earth and sometimes it dances up and down, like a little light above a morass, out in the fields if you know - little, it's difficult to translate it - you know () that what is, who knows the erlkönig, that what exists you see, outside in the field as a result of certain combinations which look like spirits and they dance here and there - not belonging to earth, not entirely belonging to Heaven - having perhaps a spiritual quality - so that one sometimes wants to follow it, not knowing where it will lead, and sometimes one is a little stupid and still this is the idea of the essence of one feeling then belonging to the realm of God and then becoming emotionally involved and then constantly wishing that someone like the () actually could exist and save the child of ones, the child of ones body.

You see, how does one Work? What is the perspective for oneself? What is the meaning of real life when you sit quiet by yourself and you ~~try~~ let all the different influences come in on you and you open yourself up to that what exists outside in the atmosphere and then when you're open, that it is willing to come and affect you and that you, you might say, you sift it a little because you don't want too many crude things to affect you but you'd like to purify it as if you become a little distilling apparatus gradually changing the quality, the quality of that what you wish to receive. When you're ~~are~~ by yourself, when you want to let in whoever you wish to let in, to be with you, for you of that quality towards which you aspire first and then when it enters, checks with that what you are within as your inner life and feeds your inspiration and that in the combination of these two things, there can be an exchange and a communication - I've said it before of silence, of just being, without any need for further expression, just to be - that is the time the king is crowned

and put on his throne and after that he starts to govern, to reign, to issue orders for the maintenance of his realm in which his queen belongs because she is his partner, having wished him to be there, now he wishes her to be with him and to take care of the population of the cards - thirteen in all, going down from ten, down to one. In the unity of that last card, the totality of the kingdom, has become one and then the totality of all the different components have merged into the next generation, this is the final solution of life - of man becoming one within himself, creating then as a phoenix arising from his own ashes of destruction of that what is not needed any longer - that what then could fly away as a unit to reach the higher level of being-maybe cosmic consciousness, maybe ultimately the understanding of that what is meant by positive absolute and in the positive and the negative, again becoming one as absolute and a tremendously strange result, that the absolute always was with one and never has left any form of life and is within man forever and ever. For this we live you know. This is the meaning. When it is clear, when you know then, it can become a beacon, when you know it is that kind of a guide for you, you pray when you are alone. You sit, you let it come in, you take it. You put it in the proper place and then you love it because that what is there loves you and you know it is right because there is no argument whatsoever.

So maybe I'll see you tomorrow. Maybe tomorrow we can play music. Maybe with this kind of music you also, you know, one can communicate certain things that cannot always be put into words and music sometimes can be extremely emotional and still it has a form so you don't let it run away from you. At the sametime, there is something behind certain tones and cords and touch and pedal and rhythm of that what is alive, sometimes crying out of darkness, sometimes wishing

to be united, sometimes hoping for the impossible and at the same time remaining alive because it cannot do anything else but be alive. It never could kill itself. So I'll see you tomorrow. Goodnight everybody.